

ZION'S HERALD.

PUBLISHED BY
BOSTON WESLEYAN ASSOCIATION,
26 Bromfield Street, Boston.
A. S. WEED, AGENT.

BRADFORD K. PEIRCE, Editor.
EDWARD A. MANNING, Assistant.

All licensed preachers in the Methodist
Episcopal Church are authorized agents for their
locality.

Price \$2.50. Payable in Advance.

Specimen Copies Free.

VOL. LI.

BOSTON, THURSDAY, MARCH 26, 1874.

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ADVERTISING RATES.	
First Insertion (A single matter), per line, 25 cents	
Each continued insertion, " " " "	20
Three months, 12 insertions, " " " "	12
Six months, " " " "	10
Twelve months, " " " "	8
Business Notices, " " " "	35
Reading, " " " "	30

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ALONZO S. WEED,
Publishing Agent,
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NO. 13.



ABIDE WITH ME, O LORD!

BY MRS. ANNIE E. THOMSON.

Abide with me, Lord; the day is darkly dy-

ing;

Clouds gather o'er, and wildly moans the sea;

Fierce beats the rain; the winds are coldly sighing;

Fearful and lone, O Lord, abide with me.

Abide with me, O Lord. Buds foes are all around me;

Dark are their looks, and loud their threatenings be;

Danger and fears, like swelling waves, surround me;

Help of the helpless, O Lord, abide with me.

Abide with me, O Lord. My hopes are fading from me;

Treasures and pleasures, as mists before me, flee;

Sorrows and cares like tempests overcome me;

Weeping and sad, O Lord, abide with me.

Abide with me, O Lord, and songs shall come for sighing;

Smiles for my tears, and peace my portion be,

Sunshine for storm, and foes defeated, flying.

Trusting, I ask, O Lord, abide with me.

Abide with me, O Lord. I cannot live without Thee;

Foolish I grope life's darksome paths to see;

'Tis Thy bright presence sheds light and love about me;

Waiting, I ask, O Lord, abide with me.

Abide with me, O Lord. O, sweetly walk beside me;

Even through death's waves, Thy form may I see;

And to Thy home in yonder heaven guide me;

In life and death, O Lord, abide with me.

Delaware, 1874.

NOTES FROM THE HOLY LAND.

BY REV. J. M. DURRELL.

SECOND PAPER.

Among the things that have remained unchanged mid the mutations of centuries, are many customs and methods of labor, and in these are found striking illustrations of Scripture. The test by which Gideon's three hundred were chosen is illustrated, for instance, by the way in which some of the people about the borders of Esdrælon drink, to this day. After the twenty two thousand who had quenched their thirst at the fountain, nine thousand remained who had pluck enough to fight. Of these ten thousand God said to Gideon, "Every one that lapeth of the water with his tongue as a dog lapeth, his shirt shall set him by himself; likewise every one that boweth down upon his knees to drink." The sacred narrative continues, "And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water." In my ways of thought it has been difficult to understand how those who used their hands to convey water to the mouth drank like dogs, while those who bent on "all fours" were just the ones that did not lap. Drawing up my horse one day before a fountain, near Nazareth, I saw a girl washing her face, as I supposed; but soon I discovered her to be drinking. Putting her hand to the water, she threw a jet upward to the mouth, which was caught on the tongue and lapped down after the manner of a dog. By a rapid motion of the hand, alternating from the water to a point within two or three inches of the lips, a constant stream was kept flowing, which was rapidly lapped and swallowed. Even where water has been drawn in vessels I have seen the natives of this district drink after this manner, taking the liquid from the vessel with the hand and conveying it to the mouth. "And the Lord said unto Gideon, by the three hundred men that lapped will I save you, and deliver the Midianites into thine hand."

Speaking of water reminds me how little we read of the presence of men at the fountains. As a rule, it is the women who are found at these places. Abraham's servant arrived in the city of Nahor to secure a wife for young Isaac, at the time that the women go out to draw water; Moses found at the well in Midian the seven daughters of Ruel; and it was a Samaritan woman who came to draw while our Saviour sat by Jacob's well. In every town the women still draw all the water for household purposes, and do not seem to be always overcleanly in their choice of water. At the fountain of the Virgin, Jerusalem, I saw a woman standing in the middle of the pool, washing a year and a half old child. Having completed that operation, she filled a huge water skin, without moving from the spot, or giving time for the dirty water to run off. When her skin was full she slung it over her back, mounted the child on her shoulder, and tugged the double burden up the stone steps toward home. Her husband, who stood near, looked on, the very picture of indifference. On being asked why he did not assist his wife, the man replied that it was considered a disgrace to carry water when his wife was present. He considered it no disgrace, however, to beg a few pennies for his information.

These people always have an eye open for money, and their ways of trade exhibit the same peculiarities as

when Ephron, the Hittite, sold Abraham the field of Machpelah. Ephron was a wide-awake money catcher, and at the same time had all the politeness of an Eastern sharper. Never would he have offered the field to the patriarch as a gift, had he for an instant supposed the man would have taken him at his word. And when pressed to a price, he named four hundred shekels of silver—a sum that must have been far in excess of its real value. I was much amused with this feature in oriental trade while purchasing some trinkets at Bethlehem. At first the native wished to give them to me; I was welcome to them; he had no price for them; he loved me; I should have them for nothing if I would accept of them. Wishing to test this disinterested friendship, I thanked him politely, and put the articles in my satchel. His regard for me suddenly evaporated, and reaching forth his hand he demanded the goods, or a sum four times greater than the things were actually worth. He finally consented to take just one quarter of the amount first named. To see two Arabs in the full spirit of bargain-driving is no tame sight. The merchant having named a price double what he expects to get, and the buyer having offered one half of what he will give, if necessary, an exciting debate follows, in which each party strives to make the other come to his terms; high words pass, and angry gestures are made; just as they are about to come to blows, the master is settled; or the buyer, with an air of disgust turns on his heel, to be called back by the dealer's offer to split the difference between his last price and the buyer's last offer. There is nothing like it in Wall Street. "It is naught, it is naught, saith the buyer; but when he is gone his way then he boasteth."

The threshing floor of Palestine is really no floor at all, but a piece of tolerably level ground, where the equivalent of our threshing is done. The farmer, having selected a suitable place, spreads there his grain. A wooden drag, in the bottom of which small round stones are fastened, is then drawn over the mass by ox power. The rough stones in the bottom of the machine thresh, or rather grind out the wheat from the stalk, and at the same time grind kernel, straw and dirt all up together. Such a threshing floor was that of Aranah, the Jebusite, where the avenging angel stayed his hand. On the altar which David built there, he offered the oxen with which Aranah was threshing, and used the yoke and drag for fuel. The mixed state of things after threshing, renders winnowing an important item. On the first windy day the laborer repairs to the field with a basket, and a pitchfork having large wooden tines. Thrusting the fork into the mass, he throws a portion into the air. The breeze carries off the chaff and most of the dirt, while the wheat and a slight amount of dirt falls into the basket set to receive it. The winnowed wheat must now be washed to thoroughly purge it from all impurities, dried, and then gathered into the barn. The work is supposed to be the "fan" to which John refers in speaking of Christ: "He shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner." Into what a mixture of Phariseism, Sadduceism, pride and dead ritualism did Christ thrust the fan of His searching truth. How little wheat he found among the off-fasting and long-praying. If a thorough winnowing is disastrous to the wicked, it is equally consoling to the faithful; for while on the one hand all chaff is blown or washed away, on the other the soul is commended to Christ and the atomized remains are dispersed.

We must have some clearer and more effective conviction of the evil of our hearts, and the destructive and on-reaching power of sin, before we can so persuade men that they will lay hold of the Refuge set before them. A man has no real power of persuasion beyond his own conscious knowledge. He cannot put his whole soul into what he has not vividly experienced. A great sinner saved is more likely, other things being equal, to become a great preacher of salvation. The extent and thoroughness of the work done in our own hearts fits us to become vessels of mercy to others. From the completeness of our own consecration, and the richness of our own experience we get the fire and force of our appeals to others.

More than ever also are godly lives in Christ Jesus the demand of the times. In order to meet the multifarious and fierce skepticism with which we are surrounded, we must create a stronger popular conviction of the reality and worth of the Christian religion. We have joined battle many times with our foes, with the most approved carnal weapons—science, philosophy, criticism; we have proved the deep eternal harmony between true science and true religion, as also the soundness of our authorities, and the glory and majesty of our King. What remains? To put even our religion into better lives—more solid, radiant characters. This wide world may be ransacked from end to end, and it will be impossible to find another city where for years the people have so entirely allowed "themselves to be led by political demagogues." Then, as to "carpet baggers," who but "carpet baggers" have ruled New York, for a generation at least? True, they are Irish; and none the better for that; and their rascality cannot be matched in the annals of civilized governments. Why hasn't the pugnacious "observer" been raised against these unmitigated villainies which have gone before his eyes? Why not begin at home, where there is so painful and manifest need of reform?

But to make the case all the more clear, he cites South Carolina as an instance of the fearful ruin wrought by the misdeeds of these "carpet baggers;" and we are gravely told that "South Carolina is absolutely ruined; no statesman on earth, no angel in heaven, can suggest a solution of her financial problem." This, with a great deal more about these terrible "carpet baggers," or Northern men, for this is

garden of spices or an orchard of pomegranates, we resolve to study more, pray more, to more earnestly and tenderly press the duty of personal religion upon the members of our classes, and upon all with whom we come in contact, this will be a star year indeed in the calendar of all our Churches.

There will, beyond a doubt, be a more careful attention to business, a more economic use of forces. The quality and amount of work will both be improved. May the same industry and economy pervade every department of Christian service! To convince men, win the masses, save our children, vitalize our Churches, crown our Sabbath schools, and wait on the cause of the Redeemer, we must do more and better work. This shall be our rallying cry; this our star of Bethlehem for the time to come.

BETTER WORK.

BY REV. S. H. DENNEN.

Conversing with one of our ablest business men and manufacturers on the effects of the late panic, he said, "I am resolved to do more and better work; in this way only can I recover myself; in this way alone can business at large be restored." His words are replete not only with worldly wisdom, but wisdom of a much higher kind.

"More and better work." Yes; this is the key note to a restored and enlarged business; it is equally the key note to a restored and vitalized Christianity. Let us inscribe it as a watchword and rallying cry upon our banners, as we go forth in the name of our King, to do and conquer for Him.

We must attempt some better work at home. Our power over others lies in the wealth and beauty of our own characters and lives. That old prince of logic, Aristotle, lays down the principle that, as his first and chiefest adornment, and the buyer having offered one half of what he will give, if necessary, an exciting debate follows, in which each party strives to make the other come to his terms; high words pass, and angry gestures are made; just as they are about to come to blows, the master is settled; or the buyer, with an air of disgust turns on his heel, to be called back by the dealer's offer to split the difference between his last price and the buyer's last offer. There is nothing like it in Wall Street. "It is naught, it is naught, saith the buyer; but when he is gone his way then he boasteth."

We have not only lowered the general level of a godly life, but have loosened our hold on some of the vital doctrines of our religion. The two, doctrine and life, sink or rise together.

We need to see in stronger light the person and sacrifice of the Lord Jesus Christ. His character and standing work have been dimmed by worldliness and a subtle and diffused skepticism. A new and vivid conception of Christ's great love where he left us, as our inspiration and spur to better work, is one paramount necessity of the hour. The great Christian equation is: "Man a sinner; Christ a Saviour; the dearer, than, and more affecting our views of the one member, the more commanding the thought of the other. Whatever you chip away from one side of the equation, by so much you reduce the other. Little sin, a small human Saviour. There is that in the very air, in the speech of people, in current literature, in lecyum, press and pulpit, which so cheapens sin as to make its forgiveness and penalty a trivial thing. To the

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DOCTRINAL PAPERS.

A SERMON ON THE DEATH OF CHARLES SUMNER,
Preached in the Auburndale Methodist Episcopal Church, March 15, 1874,

BY REV. DANIEL STEELE, D. D.

In our selection of themes for the pulpit we have a profound sympathy with Archbishop Leighton, who, when a minister of the Presbyterian Church of Scotland was publicly reprimanded in the synod for not "preaching up the times"—i. e. for not discussing with passionate and intolerant zeal the political events of his age, in answer to the reprimand, inquired, "who does preach up the times?" the chairman replied, "all your brethren do." The rebuked preacher rejoined, "if all of you preach up the times, you may surely allow one poor brother to preach up Christ Jesus and eternity."

We call upon our readers to attest that the "poor brother" who has occupied this pulpit the past year has found "the unsearchable riches of Christ so exhaustless that he has had no occasion to look over the Saturday's telegraphic despatches for the subjects of his sermons. But an event has occurred during the past week which has engrossed all my thoughts, and disengaged me for the presentation of any other subject for your contemplation this morning. I do not refer to the death of an ex-president of the United States; such a man may be what men call an accident. But when God lets loose upon this planet a noble soul to wage victorious war against some gigantic wrong, it is no accident. And when, after his glorious work is done, He palsies that conquering arm in death, there is an occasion for the world to put on the weeds of mourning for its losses, and for thanksgiving because God has given so great power unto men.

Emerson eloquently said that the tidings of President Lincoln's death travelled around the world like the shadow of an eclipse. The umbras of another great eclipse on last Wednesday afternoon struck the earth at Washington, and traveled eastward to Europe, where only one American statesman towered up so high as to be seen and feared. Westward sped that gloomy shade to those great trans-Mississippi States, whose corner-stones have been laid on the rock of freedom because one man stood like a breakwater, breasting the mad surges of slavery; and northward did that shadow travel, eclipsing from the eyes of millions the polar star by whose steady light they have for a generation directed their steps; and southward it swept, appalling the hearts of 4,000,000 of unfettered slaves with the doleful tidings that the sleepless guardian of their liberties had dropped, at his post, with the unfinished charter of their civil rights in his dead right hand.

The death of Charles Sumner is no ordinary event; we cannot think it a desecration of the pulpit to portray his character, to review his life-work, and to inculcate on the hearts of the young men the lessons which it teaches. Will now ask you to open your Bibles at Job xxvii. 2-6, and you will uncover the secret spring of that heroic life, the very core of that illustrious character, which God lighted up to illumine a dark era in American history; unswerving allegiance to the right, always and everywhere; a sublime faith in the triumph of justice, which no seductions could weaken, no combined foes could shake, no assassin's bludgeon could daunt. Such unflinching adherence to the right, in a world of men easily swayed by temptation, and by some gilded bait lured from the path of rectitude to the tortuous windings of policy, must make a marked man—a very Titan in the grapple with hoary wrongs.

If Providence spares such a soul long upon the earth, miraculously shielding him from early martyrdom, he must, if endowed with corresponding powers of intellect, tower up conspicuously before the eye of the world, wringing reluctant praises from the lips of his vanquished foes. Now read in Job xix. 7-17, what a temerous grasp upon the principles of righteousness did for the man of Uz, and what it has done for the man of Massachusetts, and what it will do for men in every age, for history is always repeating itself, under the universal law that like causes produce like effects. I have never been quite reconciled to the entrance of sin into this fair world, marring its beauty, eclipsing its light, sowing it broadcast with tears, and filling it with graves. But there is one consideration that mitigates my sorrow, and in part compensates for this dismal curse and blight of sin. This very state of things, this domination of gigantic wrongs, is the very arena where the great qualities of moral heroism springing up, and through Herculean struggles ascends to the summit of perfection. The most degenerate age of Israel produced the greatest prophets. In the decline of Grecian patriotism, Demosthenes stepped upon the bema, and uttered words which echo in our ears to-day. In the most corrupt age of the Papacy, when Tetzel was peddling indulgences in Germany, Luther arose, and by his daring antagonism to the Pope, like flint from steel, struck the spark of the Reformation. There is an adage among the Jews, that when the tasks are multiplied it is time for Moses to appear. Such is the constitution of things under God's moral government, that great wrongs evoke the rectifier.

When the slave masters reigned in terror supreme over the West Indies, John Wesley sent his missionaries to preach the gospel. They gathered evidence for the indictment of these slave-holders before the bar of England's

conscience; and when the witnesses were ready to testify, Wilberforce, God's great prosecuting attorney, appeared in court, and the sentence of condemnation was wrung from Parliament. Then were the jaws of the wicked broken, and the spoil of 800,000 helpless slaves plucked from their teeth.

The darkest period of American history was not from 1861 to 1865, when the thunder-cloud of civil war overcast the skies and filled our ears with terrible thunders. No; that was the sunrise of our nation's day of glory. The noon of the long night preceding was the year 1850. Then slavery was triumphant over this Republic. Millard Fillmore, who was buried last Thursday, had just signed the Fugitive Slave bill which turned Massachusetts into a hunting-ground of slaves, and commanded every citizen to be a slave hunter, with penalties and prisons for obeying Jesus Christ by feeding the hungry and clothing the naked. The territories had just been opened to slavery by law, and the Dred Scott decision was just about to nationalize slavery, asserting that it had a right to exist everywhere in the territories, not by virtue of local and State laws, but by the force of the federal constitution. The crime against Kansas was plotted by the repeal of the Missouri compromise, which stood in the way of slavery. The crack of the slaveholder's lash was heard in the national capital, and a Southern senator had boasted that he would call the roll of his slaves beneath the shadow of Bunker Hill monument. The Christian pulpit through a large part of our land was silent; the muzzle of slavery had made the ministers of God's Word like dumb dogs that could not bark; in fact, many were defending the great crime as a divine institution, and were, in the words of Shakespeare, "blessing it with a text," while Christian men and saintly women were pining in jails for the crime of teaching children to read the Holy Scriptures; the Bible was a forbidden book in the cabins of 4,000,000 of souls, who, most of all, needed its light and comfort, its cheering promises in their night of gloom; mothers saw their children sold, one by one, on the auction block, and torn from their tearful embrace, to be thrust down to the nethermost hell of slavery—the daughters to supply the brothels of New Orleans and Mobile, or to endure the brutal lash and the more brutal overseers on a cotton plantation, with a peck of corn a week for their legal rations; and the sons to die in the rice swamp, or to be torn by blood hounds in the vain attempt to escape the degradation, the insults, the cruelty, the life-long agony and grinding tyranny of oppression.

But why should I detail the horrors of that system which God in His fierce anger has blotted out forever in the blood of a thousand battle-fields? Why should I speak of infinity framed into a law, which deliberately stripped human beings of their God-given rights, making them stand naked before their enemies, with no father, no mother, no brother, no sister, no wife, no husband, no child, no land, no house, no protector, no standing in court, no protection of law, no ballot, no property, no education, no Bible, no God—not nothing but a master?—a system under which no woman was a wife, but every woman a mother—a system which for self-defense became a unit in our national councils, and exerted for seventy-five years a dominant control over this nation; which terrified the pulpit and subsidized the press, and drove free speech from the Republic; which corrupted the Church, making us all silent, or speak with velvet-tongued euphemisms of the Abrahamic, the patriarchal, the domestic institution, instead of calling it oppression, tyranny and slavery. The Bible Society, in deference to the cruel commands of slave laws, without even a protest, cravenly charged the Bible distributor to pass by the humble cabin of the slave, hungering for the Word of Life, and the American Tract Society meanly gathered the free utterances of English Christians, and suppressed their expressions of righteous indignation against "the sum of all villainies," cutting out of the charming biography of a Scotch maiden the fact that she daily prayed in secret for the American slave, and expurgating from that beautiful hymn of gratitude, sung by English children, this little verse of thanksgiving to God:—

"I was not born a little slave,
To labor in the sun—
To wish I were but in my grave,
And all my labor done."

Sixty down on their knees did the great religious organizations get, to do homage to the Moloch to whom they permitted slavery to sacrifice their children.

To narrate his glorious career in the U. S. Senate, his bold advocacy of human rights, his fearless exposure of the barbarism of slavery, his unsleeping vigilance for liberty amid derision and obloquy, and the brutal and bloody assault on his person, is to rehearse all that history will care to remember in the politics of that degenerate period covered by the first twelve years of his senatorship. But to what a gigantic stature did that young man grow! He fed on God's truth, and grew strong. The sapling struck its roots into the deep soil of moral principles, and nourished thereby, became a giant oak, beneath whose shade emancipated millions repose in peace. He lived to vanquish a monster more terrific than any conquered by Hercules—the grim Moloch of Slavery, fattening on the blood of his own children. He lived to attain the confidence and to deserve the gratitude of the entire Republic, of which he, more than any other statesman, was to his dying day the political

pilot. He who was once openly scoffed at in the senate chamber as a "fanatic," lived to see the day when the opening of his lips was a signal for men to uncover their heads and reverently listen, as if an oracle of the gods were discoursing wisdom to man. He spoke, and his words ran on lightning feet beneath the ocean, and proud England quaked with fear, as if Nemesis, the avenging goddess of Justice, had made her sudden avatar to Albion's guilty Isle with a squadron of Alabamas, to apply the blazing torch to British merchantmen and drive Britain's commerce from the seas. Young men, if any of you contemplate a political career—it is an honorable calling; the State is a divine institution—study the life of Charles Sumner, and learn therefrom that there is, even in American politics, no power equal to that of character. Great is the lobby, great is the ring, great is party machinery, great is chicanery, great is the tongue, great is gold, and great is whisky, to sway the votes of men; but greater is character, because it will outlive all of these, and will renew its strength year after year; and because God has so made men that, however demoralized by sin, they can but respect integrity unbribed, undaunted and unswayed, though, as Horace says, "the heavens fall in ruins on his head."

This was the creed of Charles Sumner. He deified justice. He saw the true grandeur of his nation only as he saw it founded on the eternal granite of righteousness. For this purpose he was born, that, taking his stand alone on the bare, scragged rock of right, amid the shifting sands of mere low policy and political expediency, he might lift up the nation to his own level, and dying, leave it planted firmly on this immutable foundation. The mettle of the man was seen in this great contest. Only one or two votes were wanted to secure for him the great prize of six years of power in the U. S. Senate. His friends appealed to him to say or write a word to influence these votes—at least, to visit the State House, and shake hands graciously with the electors. But, let it be written in letters of gold, for the rebuke of an eager horde of compliant office-seekers; he would not lift a finger to secure the great honor within his grasp, so lofty was his self-respect. I am afraid that it would have taken a large measure of divine grace to keep me so long from yielding to such a temptation. Why then did the ex-President sink into his grave with only the cold complimentary mourning demanded by official etiquette, while the senator draws the nation to his coffin with choking sobs and flowing tears? I will tell you. The one was a politician, the other was a philanthropist. The one sought to lift his party into power, the other toiled and suffered to elevate humanity. The one, in easy compliance to the behests of party, signed the Fugitive Slave bill, and I presume did not lose an hour's sleep in consequence of that deep and damning disgrace; the other's high sense of justice burned so intensely that he could not rest till he erased that foul blot from the nation's statute books. It would seem as though Providence designed to bring out the contrast between these two men, by so ordering that the right hand that signed the iniquitous law, and the right hand that struck it out forever, should both be lying dead before the nation's gaze on last Thursday, and that the one should be covered with earth without a tear in the nation's eye, while the death of the other convulses the heart of the Republic with anguish. We will not continue this suggestive contrast any farther. It strikingly demonstrates the truth of the poet's utterance—

"Our hearts ne'er bow but to superior worth,
And seldom fail of their allegiance thereto."

It teaches us that moral ends, the moral results of our lives, are only truly valuable. It is a dim reflection from human hearts of the great fact that God holds in honor only those who magnify His law and honor Him in the persons of the poor and oppressed who wear His image. It strikingly illustrates the truth of the fundamental Christian principle that sacrifice for the good of others brings men into the nearest conformity to God, and shows how poor, how paltry, how unsubstantial in the estimation of mankind are the more selfish successes of individuals, and how enduring the deeds unselfishly done for the good of others, especially for the poor and friendless.

Of the religious principles of Senator Sumner I know nothing, more than that he was an attendant upon King's Chapel, as was his father before him.

It is probable that he acquiesced in that waning system of Unitarianism,

now styled "Liberal Christianity."

It finds its best exemplification in the life and death of Sumner. It intensifies the ethical, and chills and represses the religious nature. Vicious men it cannot recover; with the masses it is powerless. The few who have naturally a high moral endowment it may keep from lapsing into immorality, and may build up into strength. But such are moral monstrosities; their moral natures tower up like the domes of the Yosemitic, bold and bare, sublimely and unlovely. Evangelical Christianity builds the moral nature up to such heights, but covers them with evergreens that soften their sternness, and crowns them with flowers exhaling perpetual sweetness. There was a moral sublimity in the self-forgetfulness of the great senator amid the agonizing tortures which convulsed his bosom, and the recollection of his unfinished life-work, the making all American citizens, irrespective of color, equal before the law. "Take care of my Civil Rights Bill"—human rights first and last; the ruling passion strong in death. It was sublime. It

league (vice-President Wilson), had been enrolled in the great army of warriors against king Alcohol. But I can easily see that his antagonism to those forms of injustice which slavery involved, subsidized all his energies, and that he was not willing that anything should divide his aim or in the least divert him from his great life-work—the destruction of slavery and that progeny of wrongs which survived its downfall. We have no doubt that his sympathies were with this, and all other reforms; for it is impossible for a single conspicuous virtue to be isolated from the cluster which God hath made to grow upon one stem. We will not condemn him because he has not championed all reforms. We thank God for the bold and glorious fight which the man was enabled to make in behalf of justice and philanthropy. It was a rare gift to our race, to our nation, and especially to the oppressed, of an intellect cultivated, a mind so lavishly endowed, a moral sense so clear, a life-purpose so high, a will so indomitable, all laid as a whole burnt-offering upon the altar of philanthropy. I call upon all Americans, all lovers of liberty throughout the world, to thank God on bended knee for the work which He has enabled Charles Sumner to do for this and all succeeding generations. He has demonstrated that it is possible to pass through the slime of party politics with an unstained robe—possible to sit for a score of years in the high places of power, with not so much as the suspicion of corruption tarnishing his name. He has left an example of political integrity and spotless purity of purpose which we hope will have many imitators.

We cannot refrain from remarking the contrast between the cold respect shown by the American people toward the memory of the Conference Anti-Slavery Society—a preacher came in with news of Charles Sumner's election to the vacant chair of Daniel Webster, after balloting three months. The mettle of the man was seen in this great contest. Only one or two votes were wanted to secure for him the great prize of six years of power in the U. S. Senate. His friends appealed to him to say or write a word to influence these votes—at least, to visit the State House, and shake hands graciously with the electors. But, let it be written in letters of gold, for the rebuke of an eager horde of compliant office-seekers; he would not lift a finger to secure the great honor within his grasp, so lofty was his self-respect.

My first knowledge of Charles Sumner was in 1843, when I was in Wilberforce Academy. My room mate came in from the Whig State Convention in Springfield, and gave a glowing account of the oratorical displays, especially of the brilliant contest of Robert C. Winthrop, representative in Congress, with a young man of aristocratic birth, of the same proud city. The young man was unknown to fame. Winthrop had been, or was at that time, Speaker of the American Congress, and had become thoroughly subservient to the slave power, then dominant over our Republic. The younger man insisted on putting an anti-slavery resolution into the Whig platform, and the older politician resisted. High and exalted was the debate, but the upstart philanthropist was overwhelmingly voted down, and principle was once more immolated on the altar of expediency. The young abolitionist, who had bravely upheld the unpopular cause of the voiceless slave, was hissed down and read out of the Whig party.

He went to his law office in Boston, sat down on his platform of humane and Christian principles, and calmly waited for the tide of moral sentiment to rise and float him and his principles into power. He waited seven years. He saw the great party which had blindly discarded his guidance go staggering down into its grave. He was not in haste. Had he been, he would have compromised conscience for promotion, and sold the slave for office. At length the moral sentiment of Massachusetts reached his level, and looked about for a fitting exponent of their sentiments to sit in the seat of the great Webster in the U. S. Senate. Where that giant had quailed at last before the haughty demands of the oppressor, and huzzaed, and re-elected unanimously. It was the beginning of the end of American slavery. Sumner's was expelled from the Senate of Representatives, only to be feted, and huzzaed, and re-elected unanimously. It was the end of the beginning of the end of American slavery. Sumner's was exonerated from the Senate floor, and millions heard that cry, and united in the resolve that the institution whose only argument was the club of the assassin, should no more dominate over our nation. Thus the purpose was formed which resulted in the election of Abraham Lincoln four years afterwards.

The caning of Senator Sumner was an event which opened the eyes of the world to the character of slavery. It was a mirror which reflected the sentiment of the slaveholding States. The assassin was expelled from the House of Representatives, only to be feted, and huzzaed, and re-elected unanimously. It was the beginning of the end of American slavery. Sumner's was exonerated from the Senate floor, and millions heard that cry, and united in the resolve that the institution whose only argument was the club of the assassin, should no more dominate over our nation. Thus the purpose was formed which resulted in the election of Abraham Lincoln four years afterwards.

We are not here to pronounce this great man faultless. The imperfections of great reformers are generally on a magnificent scale. Their habit of standing alone on their convictions, and bravely resisting all gainsayers, especially when coupled with a long possession of power, makes them opinionated and obstinate. This is the secret of the domestic infelicities of such men as John Wesley, John Milton, and Charles Sumner, who, from his aristocratic tastes and democratic principles and sympathies, might be called the American Milton. These found grief in wedlock, because the very qualities which made them great—their inflexibility of will, their self-sufficiency and habit of swaying men—disqualified them for those concessions which imperfect mortals must make to each other in order to live in peace in the most intimate relations of life. Men who have only the cold scintillations of genius to give to their wives, instead of the warm rays of love, ought never to marry, for God never made a true woman who could be happy with a substitution of admiration for genius in the place of love.

Again, I could wish that the great name of Sumner, like that of his col-

pioneer (vice-President Wilson), had been enrolled in the great army of warriors against king Alcohol. But I can easily see that his antagonism to those forms of injustice which slavery involved, subsidized all his energies, and that he was not willing that anything should divide his aim or in the least divert him from his great life-work—the destruction of slavery and that progeny of wrongs which survived its downfall.

At Moore, N. Y., has the work been

especially glorious.

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The Christian World.

MISSIONARY DEPARTMENT.

The touching letter below suggests a great many thoughts. It shows how a little kindness may send joy half round a world, how it may call out a consciousness of Christian unity in souls of different nationality, how it may give to its originator intercessors of warmest Christian sympathies on far-off continents, how the cup of cold water and the promised reward are still and forever inseparable. The writer is a native Armenian lady, and the original Armenian letter is of very neat and beautiful penmanship. The translation below is by the hand of the son, a student of theology and medicine in Boston University. After no small importunity the modest lady to whom it was addressed has allowed us to before our readers, as a new encouragement to those who sometimes remember the stranger and help moneyless students, not to be weary in such well doing. Who this modest lady is will be no mystery to any recent graduate of our Theological Seminary.]

LETTER FROM TURKEY.

ADAPAZAR, TURKEY, DEC. 30, 1873.
"My Dear Sister in Christ: — I was extremely delighted when I received the last letter of my son, in which he was writing that you told him to write me: 'that I must not be uneasy and anxious about him, because you will be a mother to him in my place.' And he was mentioning in his letter your presents — the gloves and the overcoat; and that you are providing for his coal and oil, and your maternal care over him. O, my dear sister, how can I describe the feelings of my heart! I cannot express my gratitude by words or by letter. All that I can do is to pray, and I do pray for you that God may bless you with all His blessings, and in everything.

"I am sure you will know what shall be the feelings of the heart of a poor mother whose dear son is far away from her by so many thousand miles, and in a foreign country. I believe that you understand this as well as I feel it, because I know that your feelings are more refined than ours. You can well imagine, then, what did I feel when I received the news that God pleased to prepare the way of my beloved and lead him to be put under the protection of such a benevolent and Christian lady as you are, caring so tenderly for, and supplying the wants of a total stranger, only for Christ's sake.

"Ah! I firmly believe that this is an excellent blessing from God to me, His unworthy maid. Thanks, my sister. I thank you with all the fullness of my heart. Since my son left me, often I shed tears and cried for him, being always in anxiety about him; but now I will cry no more, because now I am certain that he is in the very same condition that I should like for him to be, and under the perfect protection of a kind-hearted lady.

"Now, my precious sister, I will say nothing more but this: that whatever you did to my son — to the least of Christ's brethren — you have done unto Him; and may He compensate you with His rich and manifold blessings. Amen. Your ever grateful sister,

HEGHINA C. K."

OUR IMPORTANT MOVEMENTS IN ROME.

The "Eternal City" has recently acquired new interest to us, as ministers and members of the Methodist Episcopal Church. A month ago our Church had no work in the "city of the Popes."

Twelve years have been entirely occupied in the superintendence of the Church and its parishes. Such is the situation in this city, while the superintendence of the Episcopacy, the Presbytery, and pulpits of the church institution up to date.

Positive talents, direction, has every department

so much to do with a new enterprise in connection with the constitution of an independent state.

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HERALD CALENDAR.

CORRESPONDENCE.	TIME.	BISHOP.
Providence, N. H., Bridgewater, April 25.	Peck.	
N. England, Charlestown, April 8.	Jones.	
N. Hamp., Manchester, April 22.	Jones.	
Vermont, Bennington, April 22.	Jones.	
Maine, Biddeford, May 6.	Simpson.	
E. Maine, Belfast, May 6.	Jones.	

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ZION'S
HERALD.

THURSDAY, MARCH 26, 1874.

RACY, BUT NOT RICH.

There was never more reading done than at the present hour, and never, perhaps, has it been done to less substantial advantage. Our people are profusely, but not well read. There is less solid intelligence in the community, while there is more general and superficial information than in a previous generation. The newspaper is omnipresent, and the magazine for every age and every taste is almost as freely scattered through our households. The telegraph from every quarter of the globe, every twenty-four hours, crowds the daily sheets with the news incidents and the casual speculations of the times, the world over. The magazines and quarters give more or less full summaries of the prolific literature constantly pouring from the press. The light fictions that are born and die in a day, clamor for an opportunity in hours of travel and recreation, and often crowd aside, with persistent and uninterrupted impertinence, more improving reading. All this immense pressure of temporary fact and fiction constantly crowds upon the few hours of the day that can be snatched from business or professional engagements. The result is what might be readily apprehended — the habit of just glancing over everything, whether important or unimportant, is formed. Slight attention is given to the voluminous daily papers. The headings of articles are read, and a glance is given down the columns; general and indefinite impressions are received; and as the literature of the newspaper press is almost necessarily itself superficial, the education which is received from this great text-book of the people by its numberless readers is of much the same character.

We are often surprised at the lack of positive religious knowledge exhibited by quite well-educated persons in our Churches. It does not compare, for exactness, with that of a former period, although it may be broader in its scope. And the reason for this is obvious. When the reading material of the people was much more limited than now, and the news was distributed by weekly instead of daily sheets; when the books in general circulation were largely of a religious character, and the newspapers were filled with elaborate, and to us of these fast times, both slow and dry articles, these few books and prints were carefully read and studied. General education was not broad, but positive then.

THE "ONE IDEA."

The best singing master in Italy had a favorite and talented pupil, to whom he gave very difficult score for study. At the end of a year of faithful work and of gratifying progress, the pupil was sure he should have a new lesson. "No," said the master; "the same lesson for another year." For five years the pupil diligently studied the score, and then the teacher said, "I can teach you no more; you can sing any music that was ever written, for that one difficult score illustrates the principles of all harmony."

Temperance reformers are often called "fanatics" and "one idea" men. Grant that all the sincere friends of temperance are thoroughly possessed by the "one idea"; it can be shown that this one idea comprehends other ideas which, if realized in individual and business and social life, would radically change the habits of many thousands for the better. It can be demonstrated that when the one question of temperance is settled, many important questions affecting the weal or woe of innumerable men and women will be well answered.

To illustrate: Our shoemaker could not finish a child's shoes Monday night, because he said he could not depend upon his workmen Mondays, for they drank. Thus the drinking habits of the workmen interfered seriously with his customer's convenience, and with his own business interests. We were some months ago in Lewiston, Maine, talking with the agent of that great business interest, the Hill Manufacturing Company. His testimony is valuable, as coming from a business man. Said he, "within three weeks after Mayor Garcelon was inaugurated we were obliged to hire more help to do our work." Mayor Garcelon, unlike his predecessor, neglected to enforce the prohibitory law, and the facilities for obtaining drink being consequently largely multiplied, the factory operatives drank, and did less work. So the industrial interests of the Hill Manufacturing Company were very serious.

It is only by a thoughtful estimation

of these evils arising out of the very richness of our modern intellectual stores, and a resolute working upon a wisely-arranged plan, that we can defend ourselves from the inevitable superficiality of the hour. There is a limit of time for reading, and it must be wisely distributed. The ability to read attentively and with profit must not be destroyed by a habit of hasty and cursory examinations. It is a thousand times better to read less and read well. The latter course will certainly secure the most intelligence to the reader in the long run. All reading time should not be engrossed by periodical literature. No man can read everything. We must make a choice. A little of general literature is necessary in these days; and this, for the average reader, will be supplied by such an admirable digest of the best passing thoughts of the hour as is given in a periodical like the *Living Age*.

Then, one must choose his field for careful and thorough reading. It may be history, and nothing is more entertaining, instructive, or enlarging to the mind. A thorough course of it can readily be arranged. One may prefer some branch of natural history; and here the field is the world, and the sheaves that have been gathered are numerous and golden. It may be that a person has a taste for philosophy or theology. Some one line of reading, not alone for its intrinsic value, but as a mental discipline, should be selected, and thoroughly studied. Modern languages are now becoming popular sources of study. The new literatures that lie embodied in them are being rapidly translated into the prevailing English tongue, but the mental discipline incident to this work of translation, the habit of attention and critical discrimination, are invaluable.

Now that works of fiction are becoming enormous in number, self-restraint will be required to preserve invaluable time from being devoted to such unsatisfactory and often utterly unwholesome mental food, and the utmost care should be exercised to prevent the injury that will result to many persons from falling into the ruinous habit of constant and indiscriminate story-reading. There are certain great novelists who embody in their books the events, the philosophy, the humanity and the theology of the hour, or attempt with some success to reform the evils of the period in the use of well-arranged fictions. Such works as these by masters in their profession, and in limited numbers, should be selected as a recreation from more serious study. Some of them, like *Middlemarch*, become a study in themselves.

It is, however, from the avalanche of periodical literature, especially, that we have sought in this paper to defend our readers. Much of it is excellent. The best writers of the day are culturing it. It is made attractive by its variety, sprightliness and profuse illustrations. But it is overwhelming in quantity. If a person hopes to do anything of a serious character in the way of mental acquisition, or to prepare himself with any thoroughness for any intellectual work, he must limit with great pertinacity the time allowed to the perusal of this somewhat fascinating, but very unsubstantial form of literature.

One of the best of modern lectures upon reading is that prepared a few years since by President Porter, of New Haven, and published by Scribner & Co., entitled, "Books, and How to Read Them." We advise our youthful readers to obtain it, carefully peruse its instructive pages, and follow its counsels.

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When we were at Burstein, England, in 1871, at Minton's Potteries, we were told that no liquor of any kind was permitted on the premises, but coffee and tea were furnished daily to the employees. The manager thus acknowledged that they could not surely depend on their working force where liquor was sold, as where it was prohibited. Last 4th of July we were the guest of a leading manufacturer in Rhode Island. He had helped to close all the dram-shops in his village. Before this action, he remarked, for several days after each pay-day he was troubled by the drinking and consequent idleness of from six to fifteen of his workmen. But since the dram-shops were closed the same workmen lost no time. The temptations that reduced the working force in his factory were removed, and the industry of his workmen could be relied upon.

Every person who employs workmen knows that he can get more labor done when the dram shops in his vicinity are closed than when they are opened, and are frequented by workmen. Ames & Son, of Easton, Mass., wrote: "We find, on comparing our productions in May and June of this year (1868, under license) with that of the corresponding months of 1867 (under prohibition), that in 1867, with 375 men, we produced 8 per cent. more goods than we did in the same month in 1868 with 400 men. We attribute this large falling off (in 1868) entirely to the repeal of the prohibitory law, and the great increase in the use of intoxicating liquors amongst our men in consequence."

Long ago it was computed that one day in six was lost, and one million pounds sterling in every six million pounds were lost, in Great Britain, by the drinking habits of the people. New Englanders don't drink so much as the people of Great Britain, but there is no doubt that we lose one day in every fifteen days, one million dollars in every fifteen million dollars, by our drinking habits. It costs more money in Massachusetts every year to pay all the expenses, direct and indirect, of our drinking habits, than to pay the running expenses of all the railroads of the State!

To return for a moment to the effect of drinking habits upon the working force of the land. John Stuart Mill, in his first volume of Political Economy, page 148, says: "Independently of the effects of intemperance upon their (laborers') bodily and mental faculties, and of lightly, unsteady habits upon the energy and continuity of their work, . . . it is well worthy of meditation how much of the aggregated effect of their labors depends on their trustworthiness." Every employer knows that there is no influence so sure to impair trustworthiness, so intemperate to habits of industry, and therefore so sure to diminish productiveness, as that of drinking habits. "Political economy shows that great differences arise from the direction which the laborer's desires take. It is not all the same to a working man whether his money goes to the baker or to the beershop; it is not all the same to the nation. In one case the future wealth of the nation is augmented; in the other, labor and wealth are destroyed." "The whole course of industry will be downward" when large capital is employed in making liquor, and large sums are expended by laborers to gratify their appetite for drink.

Our "one idea" realized, and every laborer, every business man, every home would receive wondrous accessions of prosperity, and "sorrow and sighing flee away" from many forlorn and miserable men and women and little children. Let our legislators legislate to protect business interests and for the conservation of our homes, and our officials of town and city, enforce righteous laws.

"As men divinely taught; and better, teaching."

The solid rule of civil government." V.

BALTIMORE CORRESPONDENCE. This body adjourned on Wednesday, March 11th, after an interesting week's session, presided over by Bishop Ames, assisted part of the time by Bishop Jones, the indomitable superintendent who is one week reported sick, and the next as presiding at Conferences and officiating at dedications.

Baltimore Conference is ninety years old — the first-born of American Methodism. In it were formed and enforced anti-slavery rules and regulations before a single convert had been made in New England — a singular phenomenon! Yankee received the Methodist Discipline from Southerners, and yet, in after years, for asking these same Southerners to keep the rules they themselves had sent with their missionaries into New England, the Yankee Methodists were denominational incendiaries and fire-eaters, and branded with every opprobrious epithet!

Baltimore has always been a stronghold of Methodism. It has over thirty Churches, and between ten and eleven thousand Church members, and ministers to one fifth the entire population of the city — perhaps more, since besides Methodists, it has a number of African, Southern, and Protestant Methodist Churches. The city has a number of elegant churches, though several of them remain unfinished. The Mount Vernon Place Methodist Church is a gem of architecture and tasteful adornment, probably the handsomest Methodist Church on the continent. Its singing is faultless — not too artistic for its elegant surroundings; its minister, Dr. Guard, the celebrated Irish orator, has no superior in reputation for eloquence. The Metropolitan Church at Washington is a fine specimen of architecture, bating a few drawbacks. Its present pastor is one of the orators of the connection — a man of taste, culture, power and push.

Dr. Slicer has disappeared from the body, and perhaps will never participate again in its deliberations. Drs. Lanahan and Morgan are leading spirits in the Conference at the present time; Bishop Ames is at home in Baltimore; the Conference had abundance of time, and in abounding speech resembled one of our old-fashioned gatherings, where every man had his say on every conceivable subject.

The city has a flourishing Book Depository, under the management of Rev. D. H. Carroll.

A commendable effort was made to increase the number of furnished parsonages.

The collections for the Episcopal fund fell nearly eight hundred dollars short of the assessment. Sixteen charges reported no collection for this object.

The Freedmen's Aid report evoked

some very interesting statements from

Bishop Ames, who had just come from presiding at the Washington Conference (colored). The agent, Rev. Dr. Ratledge, said that sixty per cent. of the people in the South could not read or write, and there was urgent need of 25,000 teachers. The M. E. Church has in the South 12 Conferences, 2,000 local preachers, 1,800 churches, 225,000 members, and a quarter of a million of Church property.

President McCauley showed that Dickinson College was in a prosperous condition.

The report of the Conference committee on Church Extension faulted the administration of that Church interest at several points, which the Secretary, Dr. Kynett, explained to the satisfaction of the Conference committee.

On the third day of the session the writer made a few remarks on the *Ladies' Repository* and its circulation, to the effect that it was the business of an editor, not to praise and proclaim his own works, but to make a good magazine, the circulation of which was the interest of the publishers and preachers. There are at least 200,000 families within the borders of Methodism, one fifth of which, at least, ought to take the *Ladies' Repository*, which would give a circulation of 40,000 where we now circulate 20,000, and would enable the publishers to spend twice as much in improving the magazine. Bishop Ames, Dr. Nelson, Dr. Lanahan and Dr. Brown followed the editor in presenting strongly before the Conference the claims of the *Repository*, and the New York agent at once set a young brother to canvassing the Conference for subscribers — a plan which it would be wise to follow out at all the Conferences. There ought to be an extensive revival of interest in and for the *Repository*. It is not creditable to the Church that it should be distanced by the magazines of the great publishing houses while it has ten thousand preachers and a million of Methodists for its constituency.

E. WENTWORTH.

With the liquor question is the most important, in a business point of view, with which the Legislature has to deal. The senators and representatives who are impatient of the time used for the hearings before the liquor committee, are either very ignorant of, or indifferent to, the business prosperity of the State, and therefore unfit for legislators. If the business men of Massachusetts knew they were losing by unfair legislation, or waste of resources, or non-enforcement of laws, such a vast sum of money yearly, they would demand long and careful hearings, and prompt and stringent legislation, and the Legislature would not dare to be impatient or indifferent.

Withdraw this great sum from the liquor traffic, and the interest of worth would suffer. Many liquor-dealers must seek honorable and useful employment, and every branch of industry would be benefited at once and continually. What empty tables would be covered with food — "a chicken in every workman's dinner-pot." What ragged children and shivering men and women would be warmly clad! What families would be made comfortable! How many homes would be reared and established and blessed! What schools supported! What instruction afforded the ignorant! How fast churches would rise, and all privileges of Christian civilization extended to multitudes now without hope and ready to perish!

Our "one idea" realized, and every laborer, every business man, every home would receive wondrous accessions of prosperity, and "sorrow and sighing flee away" from many forlorn and miserable men and women and little children. Let our legislators legislate to protect business interests and for the conservation of our homes, and our officials of town and city, enforce righteous laws.

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The Dako League is a Society organized in the Massachusetts Diocese of the Protestant Episcopal Church, for the support of Indian missions in our country. Very much interest has been awakened, by its correspondence with missionaries, in behalf of the red men. It has just published an interesting pamphlet, containing the dying testimony of an intelligent, converted Indian preacher, Rev. Paul Mazakute. The tract, which can be obtained at the Congregational publishing House, corner of Beacon and Somerset Street, is full of pathetic interest, demonstrating both the power of the gospel and its adaptation to the condition of this long abused race.

The New York Tribune every Monday morning issues reports of many of the sermons preached in that city and vicinity on the previous Sabbath. This work, now that it has been made a specialty, is executed with care and intelligence, and gives this issue of the paper an especial value. The Daily Tribune is mailed to clergymen for seventy cents a month.

Dr. Kynett has prepared, in the form of a small tract, handsomely printed, the answer, in a comprehensive manner, to these questions about the Church Extension Society: What is it? Who does it? How is it done? What has been done? All our ministers will probably receive it. The Doctor wishes to know, doubtless, "what you are going to do about it?"

We learn by a private letter from Alexandria, dated February 4, of the safe arrival at that port of Mrs. Kingsley and her two daughters, en route to Beirut. Dr. Strong, Dr. Ridgway and wife, and Prof. Hovey of Madison University, were of the party, which was to leave for Cairo on the 10th ultimo.

The Christian at Work presents a "counterfeited presentation" of its editor, Rev. T. D. Whitelaw. The portrait is said to be a good one. Mr. Whitelaw is not handsome; but the face fully justifies the sharp, incisive, rough earnestness of this very effective editor and preacher. The paper is constantly improving in interest.

Rev. J. L. Hauser of Milwaukee, editor and publisher of the Christian Statesman, the only Protestant religious paper published in Wisconsin, late one of our missionaries in India, has been spending a few days in Boston. He delivered a fine missionary address at Grace Church on Sabbath afternoon.

Our esteemed correspondent, Rev. W. F. Malisius, has been sadly bereaved in the death of his only daughter. "Half of my dearest ones are in heaven," he says in a private note — "my mother and my little Brome. But heaven is nearer, and Christ is dearer. The cup is not all bitter." They do not come back to us, but we go to them. Thank God for this!

We have received about \$100 for the Pastor Cook fund. We shall acknowledge all the contributions in detail hereafter in the HERALD. We hope our pastors will take up a collection, even if it be small, for the bereaved family of this heroic and devoted Christian martyr.

Our correspondent, Rev. Charles King, late of the Kansas Conference, has been transferred again to the East. His post office address now is Washington, D. C.

One of the best pictures of Summer's fine face forms the first page of the last issue of Harper's Weekly.

Rev. John P. Otis, just transferred to the Virginia Conference, has been sadly afflicted by the sudden death of his mother. May God comfort him.

The law department of the Illinois Wesleyan University will be organized next term. There will doubtless be a large attendance of students, from present indications.

Rev. Jas. Porter's many friends, by turning to our "Post-office Address" department, will find his direction to 123 McDonough Street, Brooklyn, N. Y.

As you announced in your last issue, Hon. David Kalama ("The Day of Battle") has achieved the bloodless victory, and is

Mass., and the Hon. H. K. Bradbury of Hollis.

Bishop Haven must take a company of his colored ministers to the Mansion House in Troy, N. Y., and deliver one of his characteristic addresses in the dining-room. When the company of gentlemanly colored men and cultivated ladies, composing the band of Hampton Student singers, stopped the other day at the above mentioned house in Troy, the white girl waiters refused to attend upon the tables. To the credit of the proprietors they stood by their guests, and relating the circumstances to their permanent boarders, the latter voluntarily came to the rescue, and, against the protestations of the modest singers, insisted upon waiting upon them while they took their meal. Good for them! If the master has come down to so fine a point that only Mary and Bridget are recalcitrant, caste must go under. Perhaps, after all, we shall not need to recall the Bishop from his Southern work.

King David, we think, will be found a good ruler for his people. His amiable traits of character give much to hope for. We notice he has selected as cabinet officers, a native Englishman, W. M. Green, a German, H. Widdeman, and an American, Judge Hartwell (formerly of Suffolk bar, we think). G. D. GILMAN.

NOTES FROM THE CHURCHES.

Massachusetts.

North Dana. — Rev. L. White, for five years Principal of New Salem Academy, has resigned, much to the regret of the students. He was loved and respected by all; and his loss will be felt by many. He is a faithful and successful teacher. L.

Moson. — In this charge the Lord has been greatly blessing Brother Silverthorn and his people, the church recently having been much quickened in the divine life, and become very active in the work of Christ. Souls have been soundly converted to God. For over two weeks we held extra meetings, a part of the time three meetings a day, and well attended. Rev. E. Davies was with us eleven days, laboring hard and with some success; and a young local preacher from Wilbraham helped us severally during their successors.

The business assigned to the Conference was transacted expeditiously, yet without hurry or friction.

The essays all indicated that their authors had tried to meet their responsibility. The discussions were lively and profitable. Home missions and Sunday-schools received a good share of attention. In view of the very unprofitable, not to say pernicious literature sometimes found in our Sunday-school libraries, it was wisely recommended that our schools purchase their books from our Book Agent. Two essays were presented on Church Music, though differing widely on some points, uniting on the subject of congregational singing, newing only that all the singers unite with them.

The next place of meeting was fixed at Dexter, the time to be named by the Presiding Elder. The following committees were appointed: Public Worship, the Preacher in Charge at Dexter; To examine Local Preachers in Doctrine and Discipline, A. Church, T. B. Tupper and S. S. Gross; Benevolent Operations, W. B. Elbridge, Hiriam Ruggles and C. A. Southard; Sunday Schools, E. M. Tibbets, George Jones and F. A. Curtis; Missionary and Church Extension, the Presiding Elder, William Tripp and Levi C. Dunn; Literary Ex-rives, the Pastors of the Bangor and Brewer Churches. Should any of the above named brethren cease to become members of this District by removal, their places will be filled by Gamma.

East Maine Gossips. — As Conference draw near there is the usual dispensation of mud within our borders. Nevertheless, the portion of the year is characterized by great activity on many of our charges. Reports of quite extensive revivals come in from all the Districts. There is hard work to be done here, but the harvest of souls is as sure as elsewhere. In the main the health of the preachers and their families has been good, though there are sad losses over which we shall mourn as we come together in May. Some of the brethren are feeling that possibly they must at that time cease their active labors in the Master's service. God bless them! They have wrought well, and are worthy of all honor. Reports also reach our ears from time to time that some of the stars are to be switched out of our midst to shine in other constellations. Well, we hope they won't shine there with borrowed light.

By the way, we have caught the rumors of the press concerning Middletown. What is really up? Do they need a President? If so, we can supply just the man. We don't want to part with him, but he has just the fitness for the place, and would honor Methodism and do a world of good. Allow us to nominate Dr. Allen, president of our State Agricultural College, as the right man. He is modest, manly, cultivated, and in a few years would be widely known as any man in the connection; and no man would better and more deeply impress the young men in his life-time.

Rev. S. F. Jones. — Of Chestnut Street Church, delivered an eloquent address before the Woman's Christian Association of Portland, at their regular Quarterly Meeting last Friday. This Society is doing an excellent work in the city, in visiting the families, providing evening instruction for the working-girls, and in securing places for young women who come to the city strangers.

The revival continues at Brother Wright's Church, Portland, and also at Mr. Wright's Congregational Church. There is no abatement in the interest at Biddeford.

The Methodist Episcopal Church at Newfield is having prosperities under the labors of Rev. J. A. Sturz. Several have been recently converted, and others are seeking the Saviour. Mr. Elisha Piper, an old resident of the village, not a member of this Church, has recently presented them with a fine metal bell, costing \$350. At first he thought to provide it for his will, but concluded to share the pleasure of its ringing.

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The revivals at Camden, Rockport and Rockland still continue, and also at other points. Brother Simonton, at Weeks' Mills, is rejoicing in a very promising work at Wiscasset.

Brother Springer and his estimable wife have been much afflicted in the sickness of their children. They are now in a fair way to recover.

We are deeply pained to learn of the death of Rev. H. P. Blood. A more devoted and honorable minister of the Lord Jesus it would be hard to find. In labor more abundant than his brethren, we loved him for his goodness, while he was a constant and flaming reproach to us by his zeal, earnestness and genuine piety. His memory is fragrant.

Because we Westerners have been blessed with so mild a winter, we down-southerners have enjoyed a corresponding blessing, for our crop is the "biggest thing on ice" in the country. Thousands of men swarm on the Kennebec. Elsewhere there is great activity, and the crop gathered must be very large.

Rockland, having put on metropolitan airs, is to have a daily paper in a few weeks. A new granite custom house is being built, and a new court house is one of the things speedily to be. How are you to manage the two Conference sessions? We want Editor and Agent all the time. Both of you belong to us, and one we made. Maine Conference must fend off this time.

Yours, O'KASONAL.

Rev. J. Collins, at Waldoboro', though in feeble health, is pushing successfully the good work with his characteristic energy and faith.

The Church at Thomaston is exercising "a little more faith in Jesus." Rev. C. Stone's term of three years of faithful labor here is closing with a refreshing revival.

The Church at Camden is unitedly laboring under their judicious and earnest pastor, Rev. J. W. Day. Extra efforts have resulted in an extensive revival.

Rev. C. E. Knowlton's abundant and faithful labors in revival work have continued from last September at Rockport. Nearly three hundred have been converted in these meetings, and still the work goes on. Six forward for prayers a few evenings since.

Rockland, favored with the untiring labors of Rev. J. O. Knowles, is enjoying the most extensive reformation ever known in this city, reaching all classes, meetings crowded, and hundreds obliged to go away.

GAMMA.

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The essays all indicated that their authors had tried to meet their responsibility. The discussions were lively and profitable. Home missions and Sunday-schools received a good share of attention. In view of the very unprofitable, not to say pernicious literature sometimes found in our Sunday-school libraries, it was wisely recommended that our schools purchase their books from our Book Agent. Two essays were presented on Church Music, though differing widely on some points, uniting on the subject of congregational singing, newing only that all the singers unite with them.

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THE SUNDAY SCHOOL.

Second Quarter.
Berea Lesson Series, April 5.
Lesson XIV. Exodus xx. 1-17.
By L. D. BARBOUR, D. D.

THE TEN COMMANDMENTS.

1 And God spake all these words, saying: 2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth;

5 Thou shalt not bow down thyself to them, nor serve them, for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

6 And showing mercy unto thousands of them that love me and keep my commandments;

7 Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

8 Remember the Sabbath-day, to keep it holy;

9 Six days shalt thou labor and do all thy work;

10 But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy strangers that is within thy gates;

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

12 Honor thy father and thy mother, that they may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not commit adultery.

14 Thou shalt not steal.

15 Thou shalt not bear false witness against thy neighbor.

16 Thou shalt not covet thy neighbor's house, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

I am the Lord thy God is a suitable preface to this imitable code of moral law.

It sets forth the ground on which its authority rests — His relation to us. He who gives being to us, properly gives us law; and as the children of Israel have become an independent nation and Church, to work out the high and noble purposes God had announced and promised to Abraham and his seed, it is fundamental in His purposes that they should have His law, eternal and changeless, that is to govern them and all His universe. This constitutes one of the chief epochs in God's revelation to His Church and to the race.

The giving of the law and the opening of the gospel are peculiarly alike, for the marked and rare events of being announced by God's own voice from clouds, tempest and fire (Deut. iv. 24, v. 26. Mat. iii. 17). It is not strange "that all the people that were in the camp trembled, and that Mount Sinai did quake greatly." Of that trumpet blast, heard then, and perhaps never since, and never to be heard again, it may be, till the final call to Judgment, we can have but little conception.

No other gods before Me prohibits all idol worship. Worship has its seat in the heart, or feelings, called the moral nature, and consists of the chief or supreme love and adoration of the soul. Hence this command not only forbids all formal image worship, but it equally prohibits all love and adoration for any and all other objects of affection equal to that we have for God, whether that subordinate object may be wealth, fame, friends, or any indulgence. Thus it is that the apostle calls covetousness idolatry. "Loves thou Me more than these?" will show us at once whether or not we are idolaters. It is at once the proof and fruit of our depravity that we are inclined to love objects more than God. From this tendency divine grace only can save us. This precept recognizes and enjoins the unity of God; and hence is against polytheism, and is of universal obligation. "My glory I will not give to another." This command is the foundation of all the others, and fully obeyed in letter and spirit, would convert earth into paradise.

Thou shalt not make unto thee, etc., prohibits all attempts at material representations of the Deity, even to aid our conceptions of Him. History and mythology show that such representations of the Deity lead directly and speedily to idol-worship itself. The visible soon dispenses the invisible, and the creature is enthroned in place of the Creator. The Egyptians worshipped nearly everything, in heaven above (except God), in the earth beneath, and in the waters under the earth; and hence the exhaustive nature of this prohibition, that no possible nor imaginable creature could be left out of the interdicted catalogue. Fifty days of liberty in wilderness experience had hardly passed, before the children of Israel showed, in the matter of the golden calf, how liable they were to be led back into idolatry by this means.

Dr. Clarke says, "The Roman Catholic Church has left the whole of this second command out of the decalogue. . . . though it is found in every MSS. of the Hebrew Pentateuch that has ever yet been discovered." . . . This corruption of the Word of God by the Roman Catholic Church stamps it, as a false and heretical Church, with the deepest infamy."

Upon the children, unto the third and fourth generation, relates not to any guilt of children for the father's sins, but to the civil temporal consequences resulting to the children of sinful parents, and particularly in national judgments. God never punishes, strictly speaking, one for the sins of another.

Ezek. xviii. 2, 3, 4.

Thou shall not take the name of the Lord thy God in vain shows the manner in which we are to regard and speak of Him. The original term, *shav*, signifies both what is false and what is vain; and so false swearing and a frivolous use of His name is here forbidden. Judicial oaths, which are the instruments of all legal investigations, and the protection of our civil rights, lose all their significance and force when the existence and name of the Supreme Being are brought into doubt or contempt. False and profane swearing leads directly to this result. Therefore the name of Jehovah, or any term by which He is recognized, should never be used except in the most solemn and devout manner. Judicial oaths are recognized in the Scriptures as lawful, while a meaningless and trifling use of His name is often and severely rebuked, as demoralizing and degrading to man, and insulting to God. "Swear not at all, neither by heaven, for it is God's throne, nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the Great King." — Math. v. 33, 37. Too much use of the divine name is often made in prayer, even. A continual repetition of, "O God," "O Lord," etc., diminishes rather than increases respect and reverence for His name, and hence is even more than a vain repetition. Heathen philosophers taught that the names of the gods should not be used as mere common names.

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is the right of all; falsehood is a thief and a robbery of individuals and of society. With the loss of truth between man and man, all confidence is lost, commercial integrity is gone, and every man's hand is against every man, and society is turned into pandemonium.

Thou shalt not covet strikes at the sin of desiring what is another's without a proper possession of it. It is this inordinate desire that has filled earth with bloodshed, slavery, drunkenness, blasted honor and broken hearts. When Alexander asked Diogenes what a man must learn to be happy, the odd, but sharp old cynic, replied, "let him learn to covet."

[Our] limits allow us only to touch the heart and spirit of these broad and infinite precepts, on which rests all the divine government.]

ZION'S HERALD QUESTIONS.

Sunday, April 5.

From the Foundation of the divine claims on us?

What rendered that the appropriate time to give this law?

3. What resemblance between the giving of the law and the opening of the gospel?

4. What is the spirit and design of the first commandment?

5. How does that of the second differ from the first?

6. What is the fruit and proof of our depravity?

7. Can the Deity be represented by natural objects?

8. What is the result of all such attempts?

9. What influence had Egyptian idolatry on the children of Israel?

10. Who has left out of their Scriptures the second command?

11. In what sense does God visit upon the children the iniquities of the fathers?

12. How comprehensive is the command against profane swearing?

13. When was the Sabbath instituted, and what its design?

14. What are its practical tendencies?

15. Did Christ abrogate this and the seventh command by making them more spiritual and less literal?

16. When, or in what is the Sabbath violated?

17. Why should children honor their parents?

18. How do they do this?

19. What the true meaning of "Thou shalt not kill?"

20. What and how much is forbidden in the seventh command?

21. When is stealing practiced?

22. What is false witness?

23. In what does covetousness consist?

24. How is this related to other sins?

The Family.

FORGOTTEN.

BY LAWRENCE WISSETT.

A stranger at the parsonage, With gentle mien, as her late From sacrificing prayer, Tip-toeing 'long the shadowy hall, Like bit of sunlight on the wall,

The timid little Claire;

She lingers round the open door, As June above the orchard floor,

That blossoms in the night; And glances out from heavenly blue

In violet thus the heavenly dew That morning torches light.

"Precious darling, come in," he said; Like sunlit sprays o'er liles' bed, So fell her golden hair.

"Come in, and sit upon my knee!"

The stranger very coaxingly Persuades the little Claire.

He tells her tales that sweetly rhyme

Of infant child in olden time,

Who in a manger lay,

Until the soul, through mystic rest,

Would pour its lisping woes deep,

Nor wait another day.

"To-morrow you shall come to hear Me preach," he says. "No doubtful fear!

The heart's soft pinions bear;

But satisfied, she willing waits,

The promised boon anticipates,

The trustful little Claire.

And so she trips away to bed;

In pure white robes her prayers are said;

The dreamy eyelids fall,

Like sunset lids all fringed with gold;

And just before those lids unfold,

The chiming Sabbath calls.

We sit each side the long dim aisle;

Little bare feet and curly smile

Approach the shrine of prayer;

"Dess you forlorn me!" The preacher's face

With low appeal for pardoning grace,

Looks down like little Claire.

THE SQUIRE OF WALTON HALL.*

BY DANIEL WISE, D. D.

A BIRD OF ILL OMEN, AND ADVENTURES ON THE ORINOCO.

One evening shortly after his arrival in Demerara, as the young Squire sat in his parlor, watching the moon and stars, he was slightly startled by a voice which came from the door yard, saying,

"Who-are-you? Who-who-who are you?"

Wondering who this bold questioner might be, he went to the door. There, in the pale moonlight, he beheld a bird with prettily mottled, but not brilliant plumage, nearly as large as, and not wholly unlike, a wood owl. As soon as he appeared it flew three or four yards away, and repeated its bold inquiry. He walked out. It fled three or four yards further, and questioned him again. Pursuing his walk, he presently heard another voice crying,

"Work - away, work - work - work -

* Entered according to Act of Congress in the year 1874, by Nelson & Phillips, in the office of the Librarian of Congress, Washington.

While searching the gloom for the owner of this voice, still another, with a very mournful tone, said to him, "Willy-come-go. Willy-willy-willy-come-go."

These mysterious voices, issuing from the shadows of the trees and shrubs, were calculated to impress a stranger with the idea that he was in an enchanted ground, inhabited by mocking, weird spirits. But Waterton felt no such fear, for he soon perceived that different species of goat-suckers were the authors of them all.

Subsequently, when in the interior which leads to the river. I was on this very spot, a great number of the inhabitants being present, when there suddenly came out of the river an enormous alligator. It seized a man close by me, and carried him off to the water, where it sunk to appear no more. The attack was so sudden, and the animal so tremendous, that none of us had time or courage to go to the unfortunate man's rescue."

You may be sure that this story did not diminish our hero's gratitude for his happy escape from the chance of finding a grave in the

THE HOUSEHOLD.

HINTS FOR HOUSEKEEPERS.

NUMBER FOUR.

BY MRS. T. R. BARRINGER.

Poor, my days that poor-drifts were passed out, we had of ten, comprising a scantily contrast between one, with her cheeks her hat, and a joyous little one, less poor, wan face, intent to protect.

Yet what a present for a man all, what a bright-eyed in older heart! own beautiful inner, one of and a pair of the child's me, but it was a new and make up. B.

READERS. GOD,

mother's lap, his little bed

wise mothering sometimes, on to talk of the day — his

saint day, but shadowed the very serious Georgie —

I hope you every thing just

and every word

head, lower minute not a said it, his "Mamma," "I never time we were

though great, nearly four thousand written, "be the Lord," and keep thy forget." If the blessing much sorrow

V. V. M.

Mary is a good miss of

a tinker, the other old and are very apt

to church, could. When to see her in exchange, place, she is that man Mr. —?"

name. One she was so trying hard for she knew she referred to her quiet, but it feet would

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